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# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. V.

APRIL, 1840.

No. 4.

## PROCEEDINGS.

### DOMESTIC COMMITTEE.

*March 2, 1840.—Stated Meeting.*—The Rev. Dr. McVickar was called to the Chair.

The Secretary reported his correspondence.

On the report of the Committee on Indian Missions, the Rev. Wm. Scull was appointed missionary at Fort Gibson.

*March 16.—Stated Meeting.*—The Rev. Mr. Richmond was called to the Chair.

The Secretary reported his correspondence.

On the report of the Committee on Northern Missions, the Rev. Abraham Edwards, of Ohio, was appointed a missionary in that diocese, and a salary appropriated to him as missionary at Racoon, Gallia Co.; and the Rev. S. W. Manney being transferred from Southport, Wisconsin, to La Porte, Indiana, a salary was appropriated to him as missionary at the latter station.

On the report of the Committee on Southern Missions, the Rev. R. Ash, late a missionary in Indiana, was recognised as a missionary in Kentucky, and a salary appropriated to him as missionary at Smithland.

The Rev. Wm. R. Whittingham, D. D., was appointed the preacher of the Sermon before the Board in June next.

### FOREIGN COMMITTEE.

*Mar. 3, 1840. } Stated Meetings.* Rev. Dr. Milnor in the Chair.  
*Mar. 17, 1840. }*

The Rev. Dr. Eastburn was requested, on behalf of the Committee, to confer with the several societies connected with the Church of England, engaged in missionary operations, on topics of mutual interest; and otherwise to represent the Foreign Missionary interests of the Church, during his expected visit to Europe, as occasion may require.

The Treasurer reported the expenditures to the present time, being a period of nine months, to have been \$24,005 07; the receipts during the same period \$14,697 74; the sum in the Treasury, available for missionary operations, being but \$1813 74.



## CORRESPONDENCE.

## DOMESTIC.

## KENTUCKY.

FROM THE REV. M. F. MAURY, MISSIONARY AT DANVILLE.

*Danville, Dec. 25, 1839.*

I have officiated twice every Sunday until the last few weeks; in the morning in Danville, in the afternoon in the country about five miles distant from the village. At the latter place the congregations have been remarkably good, and I hope with the blessing of Providence, to renew my appointments as soon in the spring as the weather will permit. There is no other religious service in the neighborhood, and I trust some good may be done. My time is now occupied every Sunday evening in the Sunday school, which is in a very flourishing condition, having increased from twenty-five to fifty scholars. They seem much interested in their studies. I have officiated also twice in the neighborhood of Louisville, and twice in Lexington.

I have collected for various benevolent societies, fifty-eight dollars, of which ten were for the Bishop White Prayer Book Society, and sixteen dollars and fifty cents for Domestic Missions.

I have solemnized one marriage, and officiated at one funeral.

FROM THE REV. T. E. PAINE, MISSIONARY AT PRINCETON.

*Princeton, Dec. 27, 1839.*

During the past quarter, my labors have been, to some extent broken in upon by ill health, and I am yet not well enough to undergo much fatigue or exposure; on which, and other accounts, I have confined my services chiefly to this place.

Immediately after making my last report, I was under the necessity of going to Louisville on business deeply connected with the interests of the Church in this diocese. It has been considered a most important step, that we should have a college in this state in connexion with the Theological Seminary. Committees were appointed to take the subject into consideration, one by the Convention, and one by the Trustees of the Seminary, of which latter I was a member. The trustees of the college here are anxious that we should adopt this, and are willing to make us a very liberal grant of their property. The Episcopalians of the Green River country, think the location a good one, and, as I believe, the ultimate prospects of the Church are brighter in this section of the state than in the older portions, I am anxious that the offer of the property here should be accepted. Other places are making similar offers, and the matter will be decided next June at Convention. I was thus unavoidably absent two Sundays; one of which, I preached at Jeffersonville, Indiana, and attended the consecration of St. Paul's, Louisville, and the other, was detained on a sand-bar by low water.

The state of affairs here is to me deeply interesting, and more

encouraging than I have ever before thought it to be. There has been in the village a great degree of seriousness and inquiry on religious subjects. Two young men, members of the institution, I have lately baptized. They are both, as I hope and believe, ardently pious and highly promising, and have pledged themselves to the ministry. One or two others will be baptized, without doubt, at the next opportunity, who I hope will also be induced, from a sense of duty, to turn their views to the ministry. The fact of these young men being all of them of high standing in their respective classes, and of their being universally respected and esteemed, has excited a spirit of inquiry, which I hope will bring others in; and I doubt not that such, by the blessing of God, will be the result. I am looking for some other additions in the village.

Ill health, as I said before, has rendered it imprudent for me to visit the adjoining towns. The weather on every occasion, when I was able to go, was stormy; and the places where I preached were exceedingly uncomfortable in cold weather. The roads are now also impassable. I think too, that under the peculiar circumstances, my labors were more needed here. I find that the interest is not decreasing at either place, and as soon as it is safe for me, shall resume my regular appointments. Here I have preached just as often as my health would permit, several times on week days, in addition to my regular Sunday appointments. Congregations large and attentive.

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FROM THE REV. F. B. NASH, MISSIONARY AT PARIS.

*Paris, Dec. 31, 1839.*

In comparing the present condition of the Church, with what it was at the commencement of the year, I see no reason for being discouraged. In many respects there has been a very perceptible change for the better. Several additional pews have been taken, and there have also been several additions to the number of regular attendants. The number of scholars belonging to the Sunday school has also increased from about fifteen to upwards of thirty. There are now eighteen or nineteen pew-holders, and there are usually about fifty or sixty present at the services on Sunday, frequently many more.

The Church is evidently gaining strength in this community. Most of those who have been heretofore only loosely connected with it—and this class included nearly the whole congregation—are apparently becoming more and more decided in their attachments. The church has been well planted here, and with the blessing of Providence, upon a proper cultivation, we may confidently anticipate a permanent, steady, growth.

We have had services in Paris every Sunday morning during the last quarter, and also on Christmas day. I have been absent two Sundays, on both of which occasions, the Rev. Mr. Cleaver very kindly officiated in my place. I have changed one of my Sunday evening appointments in the country, to a village some

eight miles from Paris, where we have the use of the Methodist place of worship. The congregations there are quite large and attentive. There are generally from one to two hundred present, but mostly members of other denominations. The congregations at my other Sunday evening appointment, are still small.

I have officiated at one funeral during the last quarter.

I trust that the Domestic Committee will, in the course of a couple of years at most, be entirely relieved of the burden of contributing to the support of this station.

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#### TENNESSEE.

FROM THE REV. A. A. MULLER, D. D., MISSIONARY AT CLARKSVILLE.

*Clarksville, Jan. 2, 1840.*

There have been no additions to the Church in this place since my last quarterly report. I regularly officiate the first Lord's day of every month, at the Cumberland chapel, Stewart county, and a just hope is cherished that there will be some valuable additions to the congregation at that place, at the next annual visit of our beloved diocesan. The interior of the church at this place is now completed, and a large portion of the pews will be rented early in January. I trust after the present appropriation of the Committee for Clarksville, extending to July next, that a tolerable maintenance will be provided for the support of the rector of this church.

Our congregation, if not increasing in numbers, is yet steadily progressing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

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FROM THE REV. P. W. ALSTON, MISSIONARY AT MEMPHIS.

*Memphis, Jan. 9, 1840.*

During the two months and a half, which have elapsed since the date of my last report, the usual public services have been performed at this station without intermission.

The spiritual condition of the congregation, I am happy to state, is at this moment highly encouraging; a serious disposition is exhibited by many, which we have good hope, with the aid of the Spirit, will be not without fruit. The Church has lost much in the removal of some of her most valued friends during the twelvemonth (nearly) which I have served; yet, on comparing our present posture with that in which we stood a year since, we are thankful and encouraged. Temporal embarrassments surround us, but as yet their pressure is rather in apprehension than endurance.

*January 29, 1840.*

Very cheering indications continue to be apparent within my field of labor; but a spirit of hostility is unveiling itself without. This being unprovoked, and as yet unnoticed by us, can do us no injury in any event—except by plying the engine of our pecuniary difficulties, of which it is availing itself. In both regards, the situation of the Church is such that I must, if pos-



sible, abandon a distant journey, which I have had in contemplation, and which might consume two months—though it will involve some personal sacrifice.

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GEORGIA.

FROM THE REV. E. B. KELLOGG, MISSIONARY AT CLARKSVILLE.

*Clarksville, Dec. 26, 1839.*

The building of our church has progressed but slowly for some months past, owing to the continuance of the drought. But as a few showers have already fallen, we are encouraged to hope that lumber may soon be obtained. Since the first of November, my services have been confined altogether to this place. This was thought advisable, as most of the visitors, who composed the principal part of my congregation in Gainsville, had returned to their southern homes. The last three Sundays I spent there, our services were held in the Presbyterian house, the Methodists having, by the direction of their presiding elder, informed us that we could no longer have the use of theirs, as they wished it for their class meetings, when their preachers did not occupy it. A corresponding zeal has been manifested by the Methodist Society in this place. Although, when I first came here, they had preaching not oftener than once a month, and that irregularly, yet now they have made arrangements, with the aid of a local preacher residing near, to occupy their pulpit three times in the month. This has obliged us to seek out some other place of worship. Unable to procure any convenient room in the central part of the village, we have been under the necessity of occupying the Academy, situated on the outskirts of the town. As the Methodists usually attend their own meetings, and the families of our summer residents are now absent, my congregation on Sunday is much smaller than it has hitherto been. I look forward with solicitude to the time when we shall have a house of our own, as this will doubtless bring with it, at least a partial alleviation of the disadvantages under which we now labor. I am, however, more and more convinced that our Church, though I trust it has obtained a permanent foothold here, will not, for some time to come, be favored with any considerable accessions from among the present population. The great mass are born and bred either Methodists or Baptists, and seem to think no other way but their own can be right.

Comparatively few among them are able to read, fewer still to reflect and compare, and the majority are governed entirely by their prepossessions and prejudices. They are accustomed to give their attention to religious subjects only at times of extraordinary excitement, and apparently never think of being converted except through such instrumentality. With these, however, they are frequently favored, as three protracted meetings have been held in this place, and two camp-meetings in its immediate vicinity, within the past year. How far such a com-

munity is prepared to be immediately influenced by the quiet practices and sober views of our Zion, may readily be imagined.

The remarkable salubrity of this climate, together with the establishment of our Church here, has induced two more Episcopal families, from the low country, to settle among us; and it is confidently expected that every year will bring similar additions. On these, and on the Episcopal families already here, this parish must, in my judgment, chiefly depend for its present increase and future permanency. About two months since, I administered the Holy Communion to seventeen persons. I have since baptized two children.

I commenced religious instructions again to the colored people, the 12th of October. When the weather has been favorable they have cheerfully assembled, and listened with an interest truly encouraging.

Upon the whole, though this is by no means as fruitful a field as I supposed when I first entered upon it, yet I am persuaded that, with patience and perseverance, the Episcopal Church will finally succeed here; and perhaps there is no part of the missionary field where a sample of her sober piety, rational practice, and restraining influence, is more sadly needed.

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#### ALABAMA.

FROM THE REV. W. A. HARRIS, MISSIONARY AT TUSCUMBIA AND FLORENCE.

*Tuscumbia, Dec. 26, 1839.*

The church at Florence was fitted up and made quite comfortable in the fall, but the windows, which are not protected by shutters, have been assailed and broken to such an extent as to render it unfit for use. For this reason I officiated in Tuscumbia, on the third Sunday in Advent, and shall probably continue to do so until the church at Florence is again fitted up.

The prospects of the Church at Tuscumbia are much more encouraging than on the other side of the river. The congregation are very zealous, and seem to enter into the spirit of the services. During the quarter I have baptized eight children, and added eight persons to the Holy Communion.

I have made collections for Domestic Missions to the amount of twenty dollars.

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FROM THE REV. R. G. HAYS, LATE MISSIONARY AT WETUMPKA.

*Wetumpka, Dec. 27, 1839.*

My recovery from the attack of fever mentioned in my last, being very slow, I was not able to enter on my duties again until the second Sunday in November; since which time I have performed the morning service and preached every Sunday but one, when the weather was unfavorable. There have been two baptisms and one death. The Holy Communion has not been administered, as there is no minister at Montgomery, and the distance between

this place and Benton is so great, that I could not exchange with the Rev. Mr. Johnson. There are four communicants.

On account of my protracted sickness, and the great excitement which has prevailed among the other denominations, the attendance at the church has been much smaller than usual. However, while the multitude have followed the voice of strangers, some have taken a firmer stand for the Church.

With this report, I beg the Committee to accept my resignation of this station, which, in the good providence of God, I have held almost three years. My reason for giving it up is my intention to spend the following summer in a colder climate. This I consider necessary to the enjoyment of health and strength, as I have suffered much during the past season from sickness and debility. With regard to the prospects of the Church, I cannot speak with any certainty, on account of the fluctuating state of society. It is possible our number may be much increased by persons coming to reside here, or that circumstances may occur which will turn the current in our favor again.

The greatest difficulties with which we have to contend in this country no longer exist here. We have a beautiful house of worship completed and without any embarrassment, and there is evidently a kind feeling in the community towards the Church. I have no doubt it will prosper under the care of a faithful minister, and I commend it to the special attention of the Committee.

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FROM THE REV. J. E. SAWYER, MISSIONARY AT GREENSBORO'.

*Greensboro', Dec. 28, 1839.*

I have been waiting for something definite to be done, before making a communication to the Domestic Committee of the Board of Missions. Owing to the pecuniary embarrassments of this part of the country, and also to the fact that the community have just subscribed very liberally to the erection of an Academy, and of Presbyterian and Methodist houses of worship, the subscription list for building a church does not fill up very rapidly. About eighteen hundred dollars have been subscribed which will be increased, we think, to about twenty-two hundred. In addition to this, the "Ladies' Working Society" have about eight hundred dollars which they have accumulated for the purpose of aiding in building the church.

I have been here since the 10th of November, and have officiated in the Female Academy every Sunday; have baptized one adult and two children.

The congregation will not be able to contribute much towards the support of a minister, until they have finished the church. After that, (which I trust will be done during the coming year,) they will no longer, I think, be in need of aid from the missionary funds.

I have received a letter from the Vestry of St. James' church,



Livingston, Ala., desiring me to make them a visit, and stating that there are twenty communicants attached to the Church at that place. I shall go there as soon as I can, and will then give you some account of the congregation, if they are still without a minister.

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FROM THE REV. L. B. WRIGHT, MISSIONARY AT SELMA.

*Selma, Dallas County, Dec. 28, 1839.*

There has been but little change in the prospects of the Church at this station, since my last report. Our building has been ready for plastering two months, but owing to the low state of the river, we have been unable to obtain the lime from Mobile. I have the pleasure however of informing the Committee, that the basement is so near completion, that we have held our services in it since the first of November; but still, we are not able to show the Church in her beauty until our house is completely finished with its necessary outward adornings. We are in full hope of being able to finish the building, and of procuring a good bell and organ. I regret exceedingly to learn the depressed condition of the Committee's funds, and am grieved that we should still be a burden to it—but our number here is very small.

It has always appeared to me that the only way of giving permanency to the establishment of our church services, is to have a building of our own. I have therefore put forth every exertion to accomplish this object; hoping soon after, not only to be independent, but to extend to others that fostering aid that has so kindly been afforded us.

Since October, I have admitted two new members to the Holy Communion, and have lost two of our little number by removal. I also on last Sunday baptized four children.

I officiate on every alternate Sunday at Cahawba, where our services are well attended.

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FROM THE REV. T. A. COOK, MISSIONARY AT LAFAYETTE.

*Lafayette, Chambers Co., Jan. 7, 1840.*

In looking back upon the last year, one object of regret stands prominent above all the rest, which is, that we have not had the means of building a church. It has been all along my belief that our existence as a parish here, would depend upon our ability to separate from other congregations and to have a house of our own. Hitherto, almost all our efforts have met with disappointment, and the case is much more deplorable when I reflect that our own members are too much involved in their private concerns, to afford us the necessary aid. In the midst of the unparalleled pressure of the times, our town and neighborhood seem to be suffering most bitterly.

Since my last report, I have visited the Rev. Mr. Cairns, in Columbus, Georgia, twice, and officiated for him on the second Monday in December, morning and afternoon. My opportunities for holding services have been very limited since the cold



weather commenced. Even the house which I occupy in town with Presbyterians, Methodists, and travelling preachers, is in such an unfinished and dilapidated condition, that it cannot be used when the weather is at all inclement. My Sunday school has been regularly kept up ever since my arrival. Our members have diminished since the fall, but it is probable they will increase in the spring. I have solemnized the rights of matrimony five times in the last year, but no candidates have yet been presented for baptism. Two of our communicants have removed. Not one dollar has been given for my support; but, following the example of St. Paul, working with my own hands, I have thus far, thank God, been kept out of the chains of debt, and by prudent economy have succeeded in supporting my family. Unless a church can be built here I am determined to seek another field, for indeed my labors seem to be like water cast upon the ground. The effect produced is lost among a confused mass of people held together by no common tie. If we had a church no obstacle could oppose our success; without one, all effort seems vain.

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MISSISSIPPI.

FROM THE REV. M. L. FORBES, MISSIONARY AT COLUMBUS.

*Columbus, Dec. 23, 1839.*

In the pecuniary embarrassments of the community, families are breaking up and removing, some to Texas, some to one place and some to another. Two belonging to the Church have left, and I greatly fear that our little Church, after all, will be wrecked in the general gale, and the members scattered abroad; though I sincerely hope and pray that God will preserve it, and add to it daily of such as shall be saved.

Another of our communicants has gone the way of all the earth, and still another is now on a bed of languishing, from which it is thought he will not recover. Three have removed, one has withdrawn, and one has been added. The services have been kept up regularly, with the exception of one Sunday which I spent in Aberdeen, where I officiated three times, and administered the Holy Communion to five persons. Aberdeen is about twenty-seven miles from this place. There are some few persons there attached to the Church, and they were very anxious for me to engage to officiate for them once a month. I believe good may be done by such an arrangement, but it would be attended with too much expense for me to think of undertaking it. Two marriages have been solemnized, and the burial service performed once. The services of the Church must be brought to a close here very soon, unless my congregation can do something more than heretofore in the way of sustaining their minister. What they would *like* to do, I know. What they *can* do, is difficult to say, owing to the present embarrassments of the country. May God bring us safely through all our difficulties, and save us at last, for his Son's sake.

FROM THE REV. C. A. FOSTER, MISSIONARY AT HOLLY SPRINGS.

*Holly Springs, Dec. 24, 1839.*

Since my last report, there has been but little change in the statistical account of the parishes under my care. At Holly Springs—families, 1 removed and 1 added—15; communicants, 12; baptisms, (infants,) 3; funerals, 1; public services, 11; At Salem—families, 5; communicants, (added 1,) 8; services, 3.

I find that without a church edifice, much cannot be effected in the missionary field, and therefore, notwithstanding the sterility of the money market, I am now making an effort to erect a building. In order to do this, we now offer the pews for sale at \$100 each, subject to a yearly rent for the support of the rector. As we have a title in fee simple to a beautiful town lot, and intend to put up a small but neat edifice, we have not as yet met with any difficulty. Most of the pews have been already engaged. My support from the people has been slender.

If the Giver of all good things—if He who feeds the young ravens that cry to him, had not opened the heart of a merchant in this place, to advance one month ago the amount of my missionary salary for the present quarter, till I could receive it from the Committee, I and my family would literally have been in want. But we, as missionaries, have no right to say aught against these difficulties. If the love of Christ do not constrain us to enter these vineyards with a firm resolution to do our work without murmuring and without repining, we have no business here. If the missionary of the South-West expects after the daily labor of his office, to seat himself and family at a table groaning with abundance, he will find himself greatly mistaken. The ambassador of Christ must come to our help with the cross on his shoulder, looking for remuneration in the world to come, and not to any thing that this world can give.

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FROM THE REV. G. R. PINCHING, MISSIONARY AT PRESTON, &C.

*Preston, (Grenada, P. O.,) Yalobusha Co., Jan. 4, 1840.*

During the last quarter, I have officiated alternately at my several stations, Preston, Tuscahoma, and Tallahatchee, with a few exceptions. One of these was on the 10th of November, when there was a protracted meeting at this place under the auspices of the Baptists. Two of the members waited on me with an invitation to take a part in their meeting; but this I declined, stating candidly that our ordination vows did not allow the clergy of the Church to depart from the regular and stated services of the prayer book. All followed the crowd; so there were none to attend upon my ministrations. The first and third Sundays in December I had no congregation, owing in one instance to the inclemency of the weather, and in the other to a funeral sermon which was expected to have been preached in the neighborhood, most of the Episcopalians being connections of the family of the deceased, who was a dissenter. The last Sunday of the month, being on a visit with my family, for a few days, at

Col. J. A. Gerault's, near Tuscahoma, I officiated there, though not my usual Sunday. During my stay at this hospitable gentleman's house, I visited, by permission, the slaves on the plantation, and preached to them. A more attentive audience I never witnessed. There are some few of them members of the Methodist and Baptist Societies. Since my last report, I regret to say, a worthy family of our communion has removed a few miles from this village, whose society and kindness I feel the loss of very much. However, they are still constant attendants at divine service, both here and in Talahatchee, when the weather permits, but the mode of travelling in this new country is so inconvenient, that the attendance during the winter is not encouraging. Our Sunday school is still continued at this place, and by God's blessing on my humble efforts, I hope to do much good to the rising generation; as there is quite a number of young people in the village. One marriage has been solemnized during the last quarter. I have not yet received any thing towards my support from the people, and in view of the great distress, which seems to increase rather than otherwise, I do not expect any thing from this quarter for some time.

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### MISCELLANEOUS.

#### REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS.

The reports of the Commissioner of Indian Affairs, which accompany the annual messages of the President of the United States to Congress, are documents, necessarily, of interest to those who feel for the unhappy condition of our Indian population. The report of the present Commissioner, the Hon. T. Hartley Crawford, submitted to Congress in December last, is before us, and affords, as we think, evidence of the benevolent administration of that branch of the public service by its chief.

An analysis of its contents, it is presumed, will not be unacceptable to our readers, and we therefore proceed to furnish it.

The Miamies, of Indiana, have sold a part of their land in that state, but are still possessed of about half a million of acres. They are to be put in possession of a sufficient body of land west of the Mississippi for their use, when they are disposed to remove from their present country.

The Iowas have relinquished certain rights and advantages, to which they were entitled under former treaties in common with the Sacs and Foxes, for a permanent annuity, "during the existence of their tribe," of \$7875. Such portion of this sum as the chiefs and head men may require, is to be expended for education, agricultural assistance, &c.; but an utter aversion is at present manifested to its civilizing application.

Additional expenditures have been made to compensate the Creeks for the loss which they sustained in emigrating from Georgia and Alabama. We cannot avoid a feeling of sympathy for the misfortunes of that portion of the Creeks, about 2500 in number, who were removed from Alabama in 1836, as "hostiles,"



and who will not, for twenty-five years to come, have any part in the tribe fund; but only their allotment of land in the west.

The Seminoles, who have emigrated, being dissatisfied with their country and unwilling to occupy it, another district, in lieu of it, lying between the Canadian and Arkansas rivers, has been assigned to them.

The Osages continue their wandering and predatory mode of life; but strong inducements are offered to them to settle upon their lands. Farming utensils and stock are to be furnished by government to each head of a family who will cultivate the soil; and mills, smiths, &c., as they are needed. They have a fund invested for the purposes of education, the income of which is \$3456 per annum; but of which no use has yet been made.

The Stockbridge and Munsee tribes on the shore of Lake Winnebago, in Wisconsin, have sold one of their two townships of land, and a part of them will emigrate to the Indian territory. A few Munsees and Delawares, who had recently come among them from Canada, whither they removed during the late war, were not considered as entitled to rights in the tribes; but it is suggested that provision be made for their location in the west.

A few of the Oneidas are restless, and their rights in the Duck Creek reservation will probably therefore be purchased and the party disposed to emigrate, be removed.

The Wyandots, of Ohio, are negotiating for removal, and will be located in the country of the Delawares and Shawnees.

The negotiation with the united bands of Chippewas, Ottawas, and Pottawatamies of Michigan, has failed for the present. A few Pottawatamies remain in Indiana who, it is represented, are in a deplorable condition.

The Winnebagoes still remain in Wisconsin, and refuse to remove to the location agreed upon by treaty in 1837, in Iowa, between the Mississippi and Missouri rivers. In the mean time the efforts of government to exchange the above named location for one west of the Missouri have been unavailing.

The number of Indians now east of the Mississippi, who are under treaty engagements to remove, is 27,251; only 381 having emigrated during the year.

Special aid has been extended to the Chickasaws for their subsistence, till they could recover from the effects of their removal, and raise crops for their use.

About \$100,000 has been disbursed for the subsistence of those Indians whose indigence, traceable to emigration, required it.

A lamentable internal dissension has prevailed for some time in the Cherokee nation, between the portion who removed several years ago, and those who have recently emigrated; and three of the chiefs of the former were killed last summer, it is supposed by persons of the latter party, for political offences alleged to have been committed several years since. The two branches of the nation have since been united under one local government, and their internal disturbances, it is hoped, are ended.

The amount of securities held by the United States for the



benefit of the Indians of different tribes, is \$4,387,421 76, on which there is an annual interest of \$225,277 92.

The disbursements in this department of the government for the year, have been \$3,823,455.

Indian schools are regarded as one of the most important objects, if not the greatest, connected with our Indian relations. No direction of these institutions appears to the Commissioner so judicious as that of religious and benevolent societies. On the beneficial operations of small schools, the Commissioner has some judicious observations, for which we may find room hereafter.

From one of the annual reports of superintendents and agents, appended to the document, we make some extracts, illustrating the condition of a few of the tribes within the Indian Territory, and descriptive of their country, and relative to education.

"Every Indian of common intelligence, regardless of the feelings he may entertain of what is past, cannot but look forward and see that here is the last home left for the red man; beyond him, to the west, he is bounded by the vast prairies stretching to the mountains. They are now removed from beyond the limits of any state or territory, are exclusively under the control of the government of the United States. Its plighted faith is given for the undisturbed possession of the lands. Large amounts have been invested by the United States for the benefit of the different tribes, arising from the proceeds of the sale of their lands. This policy gives them a common feeling with us in the perpetuity of our government, as well as a strong inducement to refrain from every thing calculated to disturb the peace of our citizens. Thus, by pursuing a steady, parental, and soothing care over the different tribes, they will be induced to look upon us, not as oppressors, but as benefactors.

*Cherokees.*—"The Cherokees, from their numbers and advancement in civilization, may be considered, perhaps, the most important tribe of red people. They possess a country in extent far beyond their wants, rich and fertile, with a large portion of it well watered. It is well adapted to agricultural purposes. There are many well-improved farms, with good comfortable houses, and all the substantial of life found as plenty and well-prepared as is usual in a new country. A number of Cherokee families both spin and weave; it is quite common to see them dressed in their own manufacture. A number of the merchants are natives. It is to be regretted that the cause of education has not progressed with the Cherokees proportionate to their emigration. Few, if any, additional schools have been put in operation since the great body of the nation came over. There are, however, several missionaries, who have been steadily laboring for the advancement of the Cherokee people.

*Choctaws.*—"The country of the Choctaws adjoins the state of Arkansas on the east, running from the Arkansas due south to Red river, a distance of about one hundred and fifty miles, which narrows some as it progresses west. The length of the nation is perhaps some four or five hundred miles, not more than two hun-

dred of which is settled. The nation is divided into four districts, one of which is for the Chickasaws, who, by a late agreement with the Choctaws, obtained a home in their country. Each district elects every four years a chief, who receives two hundred and fifty dollars annually from the United States, by treaty stipulations; also forty counsellors are elected annually according to the population of the districts, who convene on the first Monday in October, at the general council house on Kiameshu, about the centre of the nation, where a large and comfortable house has been erected by the United States, for the benefit of the nation. A president and secretary are elected; good order and decorum are preserved; motions are made, and the question put, as is done in our legislative bodies; every thing is reduced to writing. There is but one legislative body, called the general council of the Choctaw nation. The chiefs are present without participating in the deliberations of the council, except approving or vetoing of such laws as are passed. If vetoed, they become a law when passed by two-thirds of the council. Their bill of rights guaranties to each individual similar privileges, trial by jury, and a defence by counsel before judges, who are elected in each district. There is no enforcement by law for the collection of debts; this is left discretionary with the debtor, usually, however, their engagements are complied with. It is justly considered a work of ages to change habits of any people from a rude and barbarous state to the civilized; if done, it must be slow. The Choctaws, before their emigration, were governed by chiefs, as is usual with other tribes. They now have a written constitution, and under it enact such laws as secure the life and liberty of all the people. They may, therefore, be considered as enjoying, under their government, the rights and privileges of a civilized people. They have passed many good and wholesome laws, among which one deserves particular notice; it is against the introduction of spirituous liquors. There are twelve schools in the Choctaw nation by treaty stipulations; some of these have not done so well the past year, while others have even increased in their numbers, as well as their usefulness. There are also several Presbyterian and Methodist missionaries who are doing great good among the Choctaws. Without education and religious instruction, there can be no advancement with any people; this is no where more clearly indicated than with the Choctaws.

*Chickasaws.*—"The Chickasaws are at present promiscuously scattered over the Choctaw nation. By agreement between the two tribes, a separate district was laid off for the Chickasaws, to be called the Chickasaw district of the Choctaw nation. No schools have yet been established. They have a separate fund for that purpose, which no doubt will soon be applied. Lately a separate agent has been appointed, and will locate himself in the district allotted to them. This will doubtless bring many around him; and from their individual and national wealth, they have it in their power to educate and improve their people.

*Creeks.*—"The Creeks adjoin the Choctaws on the south, the Canadian river being the line between them. They are bounded on the east and north by the Cherokees, running to the limits of the United States. Their country is well adapted to agricultural pursuits. Within the last year the Creeks have manifested a great wish for the education of their people; heretofore they have been opposed to it. They have now schools among them which are well attended. They have no written constitution, but reduced generally to writing their laws. Although the Creeks are not so far advanced in civilization as either the Cherokees or Choctaws, they are certainly improving. They not only evince it by their increasing desire for education, but general appearance at home shows them to be a thrifty and industrious people. They live in good comfortable cabins.

*Osages.*—"The Osages are concentrating in their country, where, with the attention of an agent lately appointed for them, they will probably turn their attention to labor. They have hitherto lived mainly by the chase. There is no tribe where benevolent societies could do more good than with the Osages. Their character has been greatly misunderstood. They are represented as fierce and disposed to war; they are on the contrary civil and easily governed. They are a fine looking race of Indians, but little removed in point of civilization from the Prairie Indians. There are no schools in the nation. It is expected that a beginning will soon be made to educate a portion of the children.

*Quapaws.*—"In the Neosho sub-agency, embracing the Senecas, Senecas and Shawnees, and Quapaws into the latter manifest a wish to have a school among them, and their education fund expended at home where they can see their children."

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CHURCH MISSIONARY SOCIETY.—*Abstract of Report*, 1839.

*West Africa*, 1804.—12 Stations, 7 Missionaries, 9 European Catechists, &c., 24 Native teachers. Average Attendants, 5714; Communicants, 1074; Pupils, 5098. The Missionaries relate many encouraging instances of the beneficial effects of the Christian ministry, in baptisms, attendance on Divine service, the Christian experience of several natives during sickness and at the hour of death, and the value attached to the Scriptures by the people. As soon as they have learnt to put letters together to form syllables, and syllables to form words, they are anxious to get a Bible, and, if attending our places of worship, a prayer book also. Nor is it from mere curiosity that they desire these valuable volumes. Many, I am sure, use them in private as well as at church; and when assembled around their family altar, as well as by the side of the sick, and on their visits to their heathenish countrymen. Who can tell what will be produced in others, by the 2860 volumes issued to the people in this colony, during a period of eight years?—There have been received £66 11s. from the Church Missionary Association, Sierra Leone, making from the first, £1762 4s. 9d.; a pleasing indication of the influence of the gospel of Christ in the hearts of the liberated Africans and their



offsprings, a large proportion having been contributed by them. It has been the view of the Committee to extend the mission into the interior so soon as the state of the mission would admit of it. Several of the missionaries have expressed their wish to engage in this extension of the mission, and some excursions beyond the boundaries of the colony have already been made. The reception which they met with from the people was encouraging.

*Mediterranean Missions.*—*Malta*, 1815. 1 Missionary, 1 Lay Agent, 1 Printer, 1 European Translator, 2 Asiatic ditto. Issues of publications from the press, during the year 1838, were as follows: Greek, 4317; Arabic, 3365; Turkish, 146; Italian, 183; total, 8011. The first stone of a Protestant Church was laid on the 20th of March. *Greece*.—2 Missionaries, 1 Schoolmaster, 1 Schoolmistress, 13 native teachers. The state and progress of the schools at Syria are highly encouraging. 7 schools, 292 boys, 339 girls. Total, 631. *Asia Minor*.—2 Missionaries, 1 Translator. The opposition of the Greek Church to the Mission Schools still continues. The missionaries have been itinerating in European and Asiatic Turkey, to converse with the people and distribute the Scriptures and other books and tracts. Turkish translations have been made of several valuable works. Among them are treatises on the moral and social duties of man; on Natural Theology; 1st part of a System of Divinity; the Evidences of Christianity, for the use of Mahomedan readers; a short Refutation of the Koran; a Christian Catechism; a Grammar of the English language for the use of Turkey; an Arithmetic; and a commencement of an English and Turkish Dictionary. *Egypt*, 1826.—2 Missionaries, 6 native teachers. Rev. W. Krusé, March 21, 1838, speaks of the work here as continuing to prosper. The state of the schools is spoken of by Rev. H. Tattam, in a visit to them, as extremely gratifying. 3 schools, 262 pupils. *Abyssinia Mission*.—The accounts from this mission are somewhat discouraging. The expulsion of the missionaries in 1837 is spoken of; also the efforts of the Papacy to regain its ascendancy. *China Mission*.—1 Lay Agent.

INDIA.	North-India.	South-India.	West-India	Ceylon	Total.
Stations, - - - - -	11	15	2	4	32
Missionaries, - - - - -	15	14	6	9	44
Native, do. - - - - -	1	1			2
Indo-British, do. - - - -	2	2			4
European Catechists, - - -	3	5	2		10
Native Teachers, - - - -	59	169	11	98	337
Printer, - - - - -	1				1
Lay Assistants, - - - - -		1	1	1	3
Communicants, - - - - -	341	417		133	891
Attendants on public worship,	993	9608		2418	13,019
Schools, - - - - -	56	164	22	62	304
Pupils, - - - - -	3383	5199	1058	2504	12,144



*North India*, 1814.—The demoralizing character of heathenism is strongly illustrated by Mr. Hybrow, who relates, that, while riding with Kalee, a Catechist, his astonishment and horror was very much excited by being told that he had seated beside him one who had murdered his own mother. In the days of darkness, he observed, when my father died, and my poor mother was bound to the pile with his dead body, I lighted, according to the custom of my caste, the fire which consumed her to ashes. Yet, adds Mr. H., Kalee is now a companion whom I can love; who has, I trust, indeed given his heart unto the Lord; who bravely preaches the gospel, and delights in the truth as it is in Jesus. The Head Seminary every succeeding year more deeply impresses the Committee with the importance of establishments of this nature in all the Society's missions, at the earliest period that the state of things in the respective missions will admit. In none of the Society's missions is the need of an institution of this kind more urgently felt than in Calcutta. The Rt. Rev. the Lord Bishop of Calcutta, thus writes: "The Head Seminary projected by the Church Missionary Society here—and to be followed, as I hope, by similar institutions in other parts of India—will be still more effective to this end (the training of native teachers.) Such establishments for preparatory missionary education are wanted most urgently, and shall be embraced and encouraged by me with the warmest affection. I shall rejoice to see a succession of native youths of piety and talent, educated as Catechists by them; and some of superior promise transferred, as students for Holy Orders, to Bishops' College." The Rev. T. Sandys writes, June 21, 1837: This evening, 14 adults and a little girl, daughter of one of them, were admitted into the Church of Christ, by baptism. Our candidates for confirmation, 34 in number, assembled early at the Mission House, and after imploring the grace and blessing of Almighty God, that they might sincerely and unreservedly devote themselves to His service, they proceeded to the Cathedral, where they, as well as many other young people, both European and native, were confirmed by the Bishop; who also delivered a very impressive and appropriate address to them. On 1st of April, Mr. Sandys administered the Sacrament of the Lord's Supper to upwards of 50 native communicants. After mentioning the death of four adults in the course of the year, he adds: "They died resting on Christ as the only hope of salvation." The baptisms in the mission, during the half year, amounted to 183; of whom 65 were adults. The want of additional missionaries is strongly urged. But the want of efficient schoolmasters is so great, and one which it is found so utterly impossible to supply, that it seriously cripples the operations of the mission, and distracts the missionaries from their more proper labors. From the station at Burdwan, the Rev. J. J. Weitbrecht writes: "I usually preach to crowded congregations in the Bazaar Chapel. In the evening between 80 and 100 Hindoos are always in attendance. I sometimes

feel a great opening : my heart is drawn out in compassion for these lost sheep ; and my addresses are with few exceptions, listened to with silent attention, sometimes eliciting the approbation of those who seem to be more accessible to the truth than others." In the Kishnaghur Branch of the Burdwan Mission, a spirit of inquiry has lately been manifested. See vol. iv. page 314. Time is necessary to ascertain its real character. Experience has taught the Committee to *rejoice with trembling*, even under the most satisfactory indications of a work of grace among a heathen population. The late Rev. J. C. G. Knorp, in his last journal says : A respectable Hindoo who had been quietly listening to me for two hours, now fully entered into a most interesting conversation. He requested me not merely to go and preach in the streets, but to visit respectable men in their houses. "There are many," said he, "who believe your doctrines and your book to be true, and wish to act accordingly." Mr. Knorp thus speaks of trials : "No one knows the trials of a faithful missionary, and no one can sufficiently sympathize with him. Had he not a gracious Saviour, before whose throne he may come, with all his cares and anxieties, there would be no possibility of bearing up under the trials of his faith, and of keeping his hand on the plough. One might faint in the conflict, and despond of every hope of success in a city (Benares) where 25,000 Brahmins full of all subtlety, cunning, and viciousness are daily laboring against the efforts of several missionaries. It is heart-rending to see the state of this city. The only consolation for us remains in the daily practice to strengthen ourselves in the Lord, as David did. The Benares' Orphan Institution, in 1838, contained about 70 boys and girls, who, thus collected in mission schools, and being wholly separated from heathen associations, are kept constantly under Christian instruction, and mission superintendence. It is hoped that many of these orphans may be prepared to become native missionaries, that great desideratum in missionary plans and labors. Something of the state and progress of the mission may be drawn from the following facts :—A good large brick Chapel was built by private subscription, last year, in Cashepoor, one of the most populous and frequented parts of the city. This chapel is open three or four times a week, and once a week during the whole year, for preaching and discussion. The work of the Lord is going on slowly, but I fully believe steadily. The people are more attentive than ever ; and I have frequently had a number of people listening outside the chapel for three quarters of an hour ; and after that the greater part of them, at least, coming inside, and remaining the same length of time there also. When disputing with the people, I have found a confident appeal to the Scriptures as the only standard by which to determine the truth or falsehood of any subject, of the greatest service. The greater number bow to the authority of the Bible ; and acknowledge that its doctrines are sublime, and its morals far superior to any

of their own. One of the missionaries remarks, that after having labored here for six years, I see more cause to continue in the field; and am more and more assured of final victory. *Chunar*.—The schools must be considered very important for Chunar; the inhabitants not caring to avail themselves of any other means of hearing the Word. With respect to access to the heathen, the Rev. W. Bowley, writes:—I beg to say that, as a centre, I consider Chunar inferior to no station, especially for a missionary's access to the country south-east of this place; where, in the short space of a fortnight, a circuit of 150 miles may be made, to scores of populous towns and extensive villages. *Gorruckpore*.—Mr. Wilkinson, at Mansurawa, says: After a little introductory conversation, I read chap. iii. of St. John's Gospel, and commented as I read. The attention was very unusual; and it was evident that they had never heard the like before. At *Kurnaul*, Anund Messeeh continues his labors. No details of his proceedings have reached the committee.

*South Indian Mission, 1814. Madras*.—The Rt. Rev. the Lord Bishop of Madras, arrived at his See on the 3d November. Mr. Gray, writes:—When we look at the progress made in the education of the young; when we find the high and low caste-boys in the same school receiving instruction from the same teacher; and, above all, when we see the progress made in an acquaintance with the Sacred Scriptures; we cannot but hope that better days are at hand, when Jesus shall be received as the Lord and God of this people. But unless some great efforts be used by men in behalf of the evangelization of the heathen world, it is presumptuous to expect any very large amount of blessing to attend our labors. The report speaks of the *disposal of the printing establishment*, the Corresponding Committee being of opinion that it would be more advisable, in future, to have the printing, requisite for the purposes of the mission, executed at the presses of the presidency. *Tinnivelly*.—On the 6th June last, it pleased God to remove the Rev. C. T. E. Rhenius from the scene of his earthly cares and labors, after a short illness. A resolution was immediately adopted by the Corresponding Committee, tendering to his widow the Society's usual allowance to the widow and children of a missionary. The mission is now divided into five districts. 1. The Palamcottah. 2. The Northern. 3. The Shenkoollam. 4. The Satankoollam; and 5. The Meignanapooram district. There has been a steady increase in the number of schools. We have seen, says the report, with pleasure, both improvement in order, and progressing in knowledge, among the scholars. *Cochin*.—During the past year, 47 have been admitted to the Holy Communion; making with 103 who were in communion before, a total of 150. In October, 1838, the Rev. S. Ridsdale wrote to Mr. Tucker:—you will be glad to learn, that since you were with us, I have received into the Church 15 heathens, and 10 Romanists; of most of whom I have reason



to hope favorably. *Allepie*.—The Rev. Thomas Norton, writes :—Were it possible for you to witness our Lord's-day morning congregation, your heart would be gladdened by seeing such a number of precious souls rescued by the Gospel from that dreadful abyss of wretchedness and misery so faithfully and fully portrayed at your last meeting, by Mr. Stowell. You would behold 300, sometimes 400 or 500, natives of India, once the worshippers of idols, now worshipping the living and true God, agreeably to his holy word, by the use of our beautiful liturgy, and listening to his everlasting Gospel.

*Bombay and Western India, 1820*.—The Rev. Cyrus Stone, lately employed by the American Board, having received their sanction, has joined the Church of England, and is now stationed at Nassuck. In the school at this place there is a daily attendance of 30 boys. In relation to labors among the Mohammedan population, it is remarked : that many graces and spiritual gifts are wanted by the missionary, to gain open hearts and open ears among the Mussulmans; and, as far as has been observed, the humble and godly conversation of the missionary is watched both by the Hindoos and Mussulmans. The gospel had been preached at Nassuck both to Hindoos and Mussulmans, by one or other of the missionaries, almost without intermission, throughout the year. The daily and Lord's day services, in the mission chapel, have been attended in the week-days by an average of 130, and on the Lord's day by from 200 to 300.—On reviewing the state of India Missions, they seem to establish peculiar claims on British Christians. With the increase of knowledge, now being rapidly and extensively diffused, there is a rapid increase of scepticism and infidelity. The only sure antidote is Christian education and the preaching of the gospel. For the application of these means of spiritual life and health, the position of the British sovereignty in India affords the utmost facility and advantage. The people, at the same time, are crying aloud, come over and help us. The Committee are, therefore, most solicitous to strengthen the present missions of the Society in India, to the utmost extent that a prudent regard to the pecuniary resources of the Society will justify. The Bishop of Calcutta remarks in his charge : "India seems given to us as the field of Missions. Palestine, in the heart of Western Asia, was scarcely more calculated for a centre for the diffusion of the gospel in the time of the Apostles, than Hindostan, in the heart of Asia, is now.

*Ceylon, 1818*.—The Cotta Institution contained 24 youths under its instruction, who gave evidence of very satisfactory progress in their studies at a recent examination. Of the Native Girls' School, Mrs. Bailey writes, Oct. 15, 1838 :—I am now thankful to inform you that it is in a very flourishing state, and has been so for some time. I have 68 day-children, and 25 grown up girls on Lord's days, making in all 93. The conduct and behavior of these dear children give me the greatest satis-



faction. *Baddagame*.—The seminary at this station contains 12 students. Upon a general view of the station it is remarked : That which gives most satisfaction is, the knowledge of religion which we know is acquired by so large a number of children in this and the neighboring villages, and that a knowledge of the truth is more widely diffused. The state of the nominally Christian population is, however, dreadful ; there being hardly one family, unless connected with us, that abstains, on religious principles, from the practice of devil-worship. *Nellore*.—The decay of heathenism is gradual, and not a few are the proofs that it is losing its hold upon the affections and interests of the people. It is stated, also, that several temples, commenced years ago and unfinished, are now beginning to decay, but may fall into better hands, and become the site of a school room, or a temple to the living God. With regard to the movement of the Papacy, notice is taken of the arrival of a Vicar Apostolic from the See of Rome, accompanied by a body of priests.

*New-Holland*, 1832.—2 stations, 3 missionaries, 1 farmer. This mission was undertaken at the instance of Her Majesty's government, and is supported by grants from the colonial funds of New South Wales. The missionaries state the increasing brightness of their prospects of success, and find abundant encouragement for perseverance. The aboriginal natives are spoken of as being capable of attaining to the knowledge of any thing in which they may be instructed. An increasing attachment to the missionaries is evident in the natives.

*New-Zealand*, 1814.—11 stations, 6 missionaries, 1 surgeon, 1 farmer, 1 superintendent of the press, 1 printer, 18 catechists, 4 artisans and other assistants, 2 female teachers, 23 native teachers, 202 communicants, 2203 attendants on public worship, 53 schools, 1351 pupils. On leaving Kaitaia in July last, Mr. Richard Davis thus speaks of what he witnessed : " The change which has been wrought here is wonderful ! It is the hand of God, and to Him be all the glory. The country, from having possessed a wild, now possesses a peaceful and social appearance. Much credit is due to my sons-in-law on account of the manner in which they have carried on their temporal concerns. They have built, with the assistance of their natives, each of them a comfortable dwelling-house, with all the necessary out-buildings, to render their settlement convenient. The bridge which they have built over the river, is a noble edifice of timber-work, and was a great undertaking. They are now preparing materials for their new church ; by next fall they hope to have it fit for use. Their settlement congregation is increasing : on Lord's day it is supposed to consist of nearly 600 people. Last night I addressed a very attentive congregation. The influence of the gospel is great, and is being extended." *Rotorua*.—The cessation of war in the southern district enables us to speak with some little encouragement, although its ravages have been disastrous. Mr. J. Morgan writes, Feb. 18, 1838 : " I suppose

that at least 600 men, women, and children fell during the late war; and many were carried into slavery. In the midst, however, of all the miseries of war, says the Rev. S. Marsden, in 1837, "God is prospering the mission."

WEST-INDIES.	British Guiana. 1827	Trinidad. 1836.	Jamaica. 1824.	Total.
Stations, - - - -		2	24	26
Missionaries, - - - -	3	2	8	13
Catechists and Schoolmasters.	4	5	14	23
Country-born Schoolmasters,		5		5
Colonial Catechists, - -			10	10
Female Teachers, - - -			3	3
Communicants, - - - -	33	27	174	234
Attendants on public worship,	350	455	4910	5715
Schools, - - - - -	6	15	47	68
Pupils, - - - - -	579	486	4954	6019

*North-West America.*—3 stations, 2 missionaries, 3 schoolmasters, 4 country-born schoolmasters, 300 communicants, 1350 attendants on public worship, 11 schools, 725 pupils.

#### GENERAL SUMMARY.

Stations, - - - - -	95
Missionaries, - - - - -	86
Native Missionaries, - - - - -	6
Catechists and other laymen, - - - - -	87
Native and Country-born Teachers, - - - - -	428
Communicants, - - - - -	2721
Attendants on public worship, - - - - -	28,001
Schools, - - - - -	468
Scholars :	
Boys, - - - - -	12,417
Girls, - - - - -	4311
Sexes not distinguished, - - - - -	6228
Youths and Adults, - - - - -	3274

26,230

Expenditures, £91,653,9,1 | Receipts, £71,306,19,8

#### NEW-ZEALAND. VISIT OF THE BISHOP OF AUSTRALIA—*Extracts.*

The very appearance of a place of Christian worship on those shores was marvellous in my eyes, and excited feelings and thoughts of peculiar and earnest interest. There was a degree of repose and quietness in the scene, which seemed to betoken that this was indeed the Sabbath day: and I took part in the service, and preached there, much supported by hopes, which I pray to a God of infinite mercy may be realized, on behalf of the hitherto ignorant and barbarous natives of this land, many of whom attended the service.

During my stay in the Bay of Islands, I made excursions to

visit the Settlements at Kerikeri and Waimate; and also to the Kauakaua, where there is a large assemblage of converted natives. I officiated again at Paihia on Christmas day; which completed the 24th year of the establishment of the mission; my venerated friend Mr. Marsden having landed on the 24th December, 1814, and preached his first sermon, on the beach, on the day following—the festival of the Nativity. Mr. King, who was then present, is still alive, and in the enjoyment of good health; and recalled that impressive scene with animated recollection. On Sundays 30th December and 6th January, I also took part in the services of the Missionary Chapel; and on the last of these days, being the day of the Epiphany, and therefore a most appropriate occasion, I, in the same place, conferred Priest's Orders on Mr. Hadfield. \* \* \* \* The feelings excited in the minds of all present, on this solemn occasion, were most gratifying; and to themselves, I trust, would afford permanent benefit. I was thankful to have such an opportunity given of showing them the nature of our Orders, and our Apostolical mode of conveying the Ministerial Office. Another duty, scarcely less edifying, devolved on me, in administering the Ordinance of Confirmation to about twenty young persons of European parentage, and to double that number of adult New-Zealanders, converts of the missionaries. In the case of the former class, there could be no doubt of their being suitably prepared, and grounded in the rudiments of religious knowledge, as required by our Rubrics; consisting, as they did principally, of children of the missionaries themselves, or of those who were living in habits of close intimacy and intercourse with them. The appearance of these young persons was pleasing, and interesting; their demeanor unassuming; becomingly serious, without any mixture of affectation; and their almost total unacquaintance with the world giving them a simplicity of manner which forcibly attracts esteem. It was also gratifying to observe the readiness of the parents to present their children for the reception of this becoming ordinance; proving, that they had not, through long disuse, lost their feeling of the advantage which even the most spiritually-minded may derive from the faithful and pious use of external services. It was not possible for me to decide, with equal certainty or confidence, upon the actual fitness, in point of preparation, of the native candidates; but they were carefully and perseveringly examined by the clergymen, as to their degree of acquaintance with the Creed, the Lord's Prayer, and the Commandments: they were living in all apparent godliness and honesty, under the constant observation, it may be said, of the entire mission; and no evil heart of unbelief had betrayed itself among them: and they drew near in a very earnest and humble spirit, desiring to partake of this rite as a means of grace; the nature of it having been previously explained to them in the fullest terms. I therefore—with, I trust, not a misplaced confidence—laid my hands on them, receiving from them the personal ratification of the promises made in their



baptism; and I regard the day, on which this full admission of them into the fold of Christ took place, as marking a very memorable era, both in my own life, and in the annals of the New-Zealand Church. God grant that they may indeed daily increase in his Holy Spirit more and more, until they come to His everlasting kingdom! The Service of Confirmation was translated into the New-Zealand Language, and a sufficient number of copies printed at the mission press, preparatory to the day of that ceremonial.

After departing from the Bay of Islands, we proceeded to the River Thames; where I found Mr. Fairburn established as a missionary, and, with the aid of his wife and daughter, imparting instruction to a large number of natives, both male and female. At the particular desire of Mr. Fairburn, I confirmed his children. I also baptized an infant born of New-Zealand parents, who had been given by its mother, before her death, to the charge of Mrs. Fairburn; and a middle-aged native woman, then lying in a state of great exhaustion and apparent danger on a sick bed: she had long known the way of salvation, and had much desired the privilege of baptism, which she now received with a meek and quiet spirit. The hut in which this took place was pretty full of natives, who appeared to look with much interest on what was being done: they were very quiet, and respectful. I read the Baptismal Service in their own tongue; with sufficient correctness, I trust, to make myself intelligible among them;—and if so, God may graciously permit their remembrance of that occurrence to turn hereafter to a profitable account in His service. It was my earnest wish to have visited Tauranga, where the Rev. A. N. Brown is stationed; as well as Manukau, Waikato, and other stations to the southward; including the East Cape, where it is proposed, on the arrival of the Rev. R. Taylor from Sydney, to form a new establishment; but Captain Harding felt, that, from the nature of the service he was upon, he could not with propriety prolong his absence from Sydney to the extent that would be necessary to accomplish all this; and therefore on the 11th of January we sailed from the Thames for Norfolk Island, which also I proposed to visit.

Having rendered this short account of the principal incidents during my residence in New-Zealand, I shall now offer to the notice of the Society those conclusions, with regard to the present state and future prospects of their mission, which I was enabled to form, through the exercise of my judgment upon all which presented itself to my observation. In thus proceeding, I shall use great plainness of speech.—It is in my power, I think, effectually to contradict the assertions of the adversary and the scoffer, who have sometimes gone the length of affirming that the attempt to christianize the people of this nation has been a failure,—that nothing has been done. On the other hand, I shall not suffer my admiration of that which has really been effected, to hurry me into an unqualified approval of every thing connected

with the establishment of the mission, or the operations of the missionaries; nor to deter me from pointing out any particulars in which I think there is room for improvement.

*Testimony to the Missionaries.*—First, with regard to the Missionaries of the Society, I must offer a very sincere and willing testimony of their maintaining a conversation such as becomes the Gospel of Christ, and the relation in which they stand to it, as the professed guides and instructors of those who are, by their agency, to be retrieved from the service of sin. Their habits of life are devotional: they are not puffed up with self-estimation; but appeared, to me, willing to learn, as well as apt to teach: and among themselves, they appear to be drawn together by a spirit of harmony, which is, I hope, the sincere effusion of their hearts; prompted by that Spirit, of which love, gentleness, and goodness, are among the most delightful fruits. It is upon the continuance of this spirit among themselves that I raise my principal expectations of their continued success among the natives. Without unanimity, there can be no successful combination of their exertions; nor is any blessing upon them to be hoped for, such as has hitherto visibly attended them, and in a very ample measure.

*Number of Converts.*—At every station which I personally visited, the converts were so numerous, as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places, which it was not in my power to reach. As the result of my inspection, I should state, that in most of the native villages, called Pas, in which the missionaries have a footing, there is a building, containing one room, superior in fabric and dimensions to the native residences; which appears to be set apart as their place for assembling for religious worship, or to read the Scriptures, or to receive the exhortations of the missionaries. In these buildings generally, but sometimes in the open air, the Christian classes were assembled before me. The gray-haired man and the aged woman took their places, to read and to undergo examination, among their descendants of the second and third generations. The chief and the slave stood side by side, with the same holy volume in their hands; and exerted their endeavors, each to surpass the other, in returning proper answers to the questions put to them concerning what they had been reading. These assemblages I encouraged, on all occasions; not only from the pleasure which the exhibition itself afforded, but because I was thus enabled, in the most certain and satisfactory way, to probe the extent of their attainments and improvements. The experience thus acquired, has induced me to adopt the habit of applying the term “converts” to those alone, for many such I found there were, who, in the apparent sincerity of their convictions, and in the sufficiency of their information, compared with their opportunities of acquiring it, may be considered Christians indeed. They have, as the So-

ciety is probably informed, the whole, I believe, of the Liturgy in their own language; accompanied, for several years past, with portions of the New Testament.

*Translation of the New Testament.*—But a very great work has been accomplished, in now providing them with a translation of the whole volume; copies of which are distributed to such as are likely to employ them well, as rapidly as, with the limited means in their possession, the missionaries are able to have them bound. This translation will ever remain a monument of laborious and well-directed piety. My acquaintance with the language was not sufficient to enable me critically to judge of its fidelity to the original; but, in my conversations with the Rev. W. Williams, the principal agent in this great work, I availed myself of every opportunity to ascertain the exact literal rendering of any passages which chanced to be the subjects of our immediate attention: and upon inquiring, which I did very closely, into his reasons for adopting particular words or phrases to express the sense of the original, I was gratified to find that he was invariably prepared with a reason; and my impression is, that where there were conflicting reasons, each carrying weight, he had generally given the preference to that which deserved it.

*Character of Converted Natives.*—In speaking of the character of the converted natives, I express most unequivocally my persuasion, that it has been improved, in comparison with the original disposition, by their acquaintance with the truths of the gospel. Their haughty self-will, their rapacity, furiousness, and sanguinary inclination, have been softened—I may even say, eradicated; and their superstitious opinions have given place, in many instances, to a correct apprehension of the spiritual tendencies of the gospel. Their chief remaining vices appeared to me, to be indolence, duplicity, and covetousness. The source of all these may probably be found in the ability of the missionaries and other Europeans to supply their limited wants, in return for a very moderate amount of labor? and it is a natural, perhaps necessary, consequence, that they should anxiously desire the possession of articles so strange, and at the same time so valuable to them, as the Europeans have to offer; as well as that, through their prevailing anxiety to obtain those much-coveted conveniences, they should adopt a fawning and submissive air toward those who have the means of bestowing them. They retain too much—considering what intercourse they have enjoyed with the English—of their native lounging and dirty habits. I do not think that we met with a single instance, during our stay, of one man who had done a fair day's work, according to an Englishman's reckoning; but they sit about from morning till night—I am speaking of the neighborhood of the Bay of Islands—and occupy themselves, most perseveringly, in doing nothing. In the Thames, I thought, or hoped, that I saw symptoms of a more industrious disposition. I did not scruple to inform the missionaries of my opinion, that



they were to blame in suffering their followers to continue this degrading and mischievous course. Their disposition to allow slovenliness and neglect to prevail, was manifested even in some of the places of worship, and in their native villages, which were slovenly, and even filthy, in a degree which excited my regret and displeasure. The missionaries allege, that they cannot insist upon a reform of these admitted blemishes, without a risk of disgusting and alienating the natives, who delight in dirt and disorder. But it appears to me, that this is a short-sighted policy; more likely, than not, to confirm the nation in habits of the kind here alluded to; and which must be broken off, before the New Zealanders can ever form a community worthy to be ranked among civilized Christian nations. They can labor well, it is evident, if properly trained by the influence of superior understandings, and encouraged by the personal example of those to whom they look almost as beings of a superior race. They are of a joyous, yet reflective turn; pleased to be instructed; humble in listening to exhortation; very quick and ingenious in tracing the analogies of religion by comparing spiritual things with spiritual; amenable, apparently, to the use of those outward forms which are necessary to conduct all things with decency and order; yet sensible, so far as I could judge, that these did not form the substance of religion, but that it was something altogether different. Some of them, I think, are deeply and unfeignedly devout. Such I noticed, especially, at the Kauakaua and Maraetai: though I ought by no means to deny the occurrence of proportionate instances at the other stations.

*Rapid Diminution of the Natives.*—The great problem at present, I think, is, how they may be preserved, to form a Christian nation; for such, if they be preserved, they assuredly should become. But, in mournful sincerity of heart, I express my own opinion, that their numbers have diminished in a fearful ratio since our first connexion with them; and that unless preventive measures can be suggested, the race is wearing out, and will, at no very remote period, altogether disappear. The missionaries refer to instances throughout the country, where the numbers of natives are less by one-third, or even one-half, than they were on the first establishment of Europeans being formed. It presented itself to me as a most remarkable circumstance, that wherever we went, the children were very few; very few, indeed, compared with the number of adults; and compared also with the proportion of children among the missionaries themselves, who have generally large families. To what causes this disparity could be attributed, I was diligent in endeavoring to ascertain; but came away without receiving satisfaction. The effect of wars is spoken of, as accounting for the diminution of the population. But any one, who reflects for a moment, must be sensible that the wars of the present generation are mere bloodless skirmishes, compared with the combats of their fore-

fathers. The introduction of fire-arms has tended much to abate the effusion of blood. I was assured, indeed, by an eye-witness of some of the latest conflicts in the Bay of Islands, that he had known many thousand shots to be fired, and, as the result of all this, no more than five or six on each side to be wounded. It seems, indeed, very clear, that the population was greatest when wars were most sanguinary; and is declining most rapidly where wars are nearly extinct. The practice of infanticide I hope, and believe, does not prevail among any who are Christians by profession; but in their native state, there can be no doubt that it does prevail. I think that the very infant which I baptized had been saved from death by its mother's hands, through the interposition of Mr. Fairburn, giving clothing for the child; the want of which would have led to the desperate determination of destroying it as soon as born. If it were not this very infant, yet I am quite sure that an instance of that nature was related to me, and mentioned as having many parallels. Cannibalism, among those who associate much with Europeans, and especially among those under instruction by the missionaries, may be considered as extinct. I believe that the people whom I chiefly saw had no more disposition to devour one another, or any one else, than the same number of our own countrymen would have felt. How, therefore, to account for the perceptible and unceasing diminution of their numbers, I am utterly at a loss. My opinion is, in a few words, that the general state of health among the natives is not satisfactory; that there is some cause, not very obvious, by which their constitutions are undermined; that the investigation of that cause has not been pursued with due energy, or attention to system; and that the wants of the natives, in point of clothing, warmth, and comfort, especially during the winter season, deserve and demand the attention of the Church Missionary Society, and of its charitable supporters, who can feel for the situation of these their destitute brethren.

*Pressing Need of more Missionaries.*—I am in duty bound to state my persuasion, that the present missionary body is inadequate to the successful prosecution of that work and labor of love upon which their cares are bestowed. Indeed, they do not occupy, to the uttermost, even their present limits; and these require to be extended day by day, so that the necessity for additional help is becoming constantly more urgent; and it is most earnestly to be desired, for the sake of the high and eternal interests which are at stake, that this deficiency should not be suffered to continue. The natives have now, to a certain extent, been christianized, through the power of the Holy Spirit accompanying the efforts of their teachers; and have hitherto lived in that simple and confident reliance on the truth and sufficiency of the doctrines taught them, and in that spirit of dutiful reverence for their teachers, the continuance of which was most earnestly to be desired; as such principles, united with liberty to search the Scriptures, would best have

insured to them the enjoyment of the peaceable fruits of righteousness. But it is easy to foresee, that this portion of Christ's flock cannot long continue; if it be even now exempt from the aggressions of that spirit, concerning which, no less truly than of the gospel, it may be said, that its sound is gone into all lands, and its words unto the ends of the earth. . . . If we are to contend successfully, it must be by a prudent use of those means to which God has promised and annexed His blessing, for the propagation of Christian truth; that is to say, we must not spare the agency of the Word, the Ministry and the Sacraments; accompanying them with our prayers, that they may be attended by that grace and power, through which alone they can be made effective instruments to build up this people in our most Holy Faith, as it was once delivered to the saints. . . . The Church of England requires to be planted there, in the full integrity of its system; its ordinances administered by a Clergy duly ordained; and the clergy themselves subject to regular ecclesiastical authority.

I am happy in thinking, that, by my late visit to the mission, a foundation of regard and confidence has been laid between the members of it and myself, which, through the divine blessing, may tend much to facilitate any future proceedings connected with its extension. My heart and hope are fixed earnestly upon the success of this holy undertaking; the fruit of which, I trust, will be to spread abroad the knowledge of the truth, and to bring many souls to eternal salvation, happiness, and glory, through our Lord Jesus Christ.

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## INTELLIGENCE.

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**MISSIONARY NOTICES (DOMESTIC.)**—Fort Gibson, Indian Territory, has been adopted as a station, and the Rev. Wm. Scull appointed its missionary.

Raccoon, Gallia co., Ohio, has been temporarily adopted as a station, and the Rev. Abraham Edwards appointed its missionary.

The Rev. R. Ash, late a missionary in Indiana, has been recognized as a Missionary in Kentucky and assigned to Smithland.

The Rev. S. W. Manney has been transferred from Southport, Wisconsin, to Laporte, Indiana.

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**BISHOP WHITE PRAYER-BOOK SOCIETY.**—This valuable Society, located in Philadelphia, at a late meeting adopted the following resolution:

"*Resolved*, That the Secretary of the Committee for Domestic Missions be respectfully requested to inform the missionaries in the employment of that department, that this Society, now and hereafter, will gladly supply them with Prayer Books, to the extent of its ability, for distribution in their respective fields of labor;—application being made, and instructions given, in what manner and to whose care the books shall be forwarded."



PREACHER BEFORE THE BOARD OF MISSIONS.—The Rev. W. R. Whittingham, D. D., Professor of Ecclesiastical History in the General Theological Seminary, has been appointed the Preacher of the Annual Sermon before the Board of Missions in June next, and has accepted the appointment.

NEW-ZEALAND—EPISCOPAL VISITATION.—Full extracts are given (*see page 120*) from the report of this visitation of the Bishop of Australia, as it forms an important era in the history of missions from the English Church. Hitherto such supervision of its missions has been almost wholly confined to the colonial possessions. The mission in Western Africa existing since 1804 and now comprising 1074 communicants, although connected with a colony, has not, it is believed, enjoyed an Episcopal visitation. "The Committee of the Church Missionary Society now concur in the judgment of his lordship, 'that the Church of England requires to be planted in New-Zealand in the full integrity of her system.' This consideration induced the Committee to request the Bishop of Australia to visit the mission, anticipating such information and suggestions as would promote that object. Since the receipt of the Bishop's letter, other steps have been taken by the Committee directed to the same end. Should it please Divine Providence to favor their views and raise up an individual eminently devoted and thoroughly right-minded, to exercise his paternal authority in the midst of this infant flock, the blessings to be anticipated would be truly great." While these plans are maturing, the arrival of a French Roman Catholic Bishop to reside at New-Zealand is already reported.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

*Contributions received by the Treasurer of the Committee for Domestic Missions, from the 15th Feb. to the 15th March, 1840.*

DIOCESE OF NEW HAMPSHIRE.			
Hopkinton, St. Andrew's Church,	-	-	17 50— 17 50
DIOCESE OF MASSACHUSETTS.			
Bridgewater, Trinity Church, John Edson, Esq.,	-	-	5 00
Greenfield, St. James' Church,	-	-	10 00
Lowell, St. Ann's Church,	-	-	44 00— 59 00
DIOCESE OF CONNECTICUT.			
New Milford, St. John's Church, for Bp. Chase,	-	-	11 83
Waterbury, St. John's Church,	-	-	10 00— 21 83
DIOCESE OF NEW-YORK.			
Flatbush, St. Paul's Church, Sunday School,	-	-	14 00
New-York, Grace Church,	-	-	400 00
Young Men's Aux. Ed. & Miss. Soc., for Tennessee, \$125; Oneida Mission, \$125; Missouri, \$62 50,	-	-	312 50
Troy, St. Paul's Church \$25; for Bp. Chase \$25,	-	-	50 00
Individuals, Mrs. E. Skinner, \$5; a lady, \$5; family mite box, \$4; a lady, late of St. George's Church, for Jubilee College, \$13; "Commerce," (monthly,) \$25; Thomas Otis, Esq. \$100; a lady, \$2;	-	-	154 00— 930 50

DIOCESE OF PENNSYLVANIA.		
Brownville, Christ Church, - - -	-	18 36
Philadelphia co., Lower Dublin, All Saints' Ch. & Chap., for Mich. -	-	20 00
" " Missionary box, - - -	-	5 00
Philadelphia, St. Andrew's Church, - - -	-	82 85
Pottsville, Trinity Church, - - -	-	7 50—133 71
DIOCESE OF MARYLAND.		
Georgetown, D. C., Christ Church, one half, - - -	-	13 00— 18 00
DIOCESE OF VIRGINIA.		
Amelia co., Raleigh Parish, Martha J. Archer, - - -	-	3 50
Augusta co., Staunton, Trinity Church, - - -	-	25 00
Frederick co., Winchester, Christ Church, from several persons, \$11 50; Mrs. Balmain, for Evansville, \$20; a friend, for the same, \$1, - - -	-	32 50
Goochland co., ——— Church, Mrs. N. Kennon, - - -	-	25 00
Norfolk co., Norfolk, St. Paul's Church, - - -	-	15 00
Westmoreland co., Cople Parish, Ladies' Society, - - -	-	27 37—128 37
DIOCESE OF NORTH CAROLINA.		
Wilmington, St. James' Church, from "two friends," - - -	-	10 00— 10 00
DIOCESE OF SOUTH CAROLINA.		
Beaufort, St. Helena parish, pledges, \$230; Ladies' Soc., for a missionary in a slave-holding State, \$250, - - -	-	450 00
Charleston, St. Paul's Ch., \$76; Mis. Asso., \$72; Ladies' Soc., \$53; St. Stephen's Chapel, - - -	-	201 00
Clarendon, St. Mark's Church, Missionary Association, - - -	-	33 59
Colleton, St. John's Church, - - -	-	20 00
Columbia, Trinity Church, - - -	-	46 00
Columbia, Trinity Church, - - -	-	96 00
Greenville, Christ Church, - - -	-	35 00
St. Bartholomew's Parish, - - -	-	28 00
Wilton, Christ Ch., F.R. \$25; M.T. \$12 50; F.S. \$15; T.R. \$15, - - -	-	67 50—1007 09
DIOCESE OF GEORGIA.		
Savannah, Christ Church, anonymous, - - -	-	10 00— 10 00
DIOCESE OF OHIO.		
Chillicothe, St. Paul's Church, - - -	-	15 00— 15 00
DIOCESE OF MICHIGAN.		
Pontiac, Zion Church, (a missionary station,) Mr. G.P. Williams, - - -	-	9 00— 9 00
DIOCESE OF FLORIDA.		
Tallahassee, Christ Church, anonymous, - - -	-	30 00— 30 00
UPPER CANADA.		
Niagara, Mrs. N. Newell, - - -	-	5 00— 5 00
Total, - - -		\$2,395 00
Total acknowledgments since June 15, 1839, (nine months,) - - -		\$15,075 99
Total payments since same date, - - -		23,838 70

## FOREIGN MISSIONS.

*The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th of February to 15th of March, 1840.*

MASSACHUSETTS.		
Greenfield, St. James Church, - - -	-	5 00
Lowell, St. Ann's Church, Semi-annual Contributions, - - -	-	44 00
Pittsfield, E. A. Newton, Esq., Annual Contribution, - - -	-	250 00
Salem, St. Peters' Church, Ladies' Sewing Circle, - - -	-	36 00—335 00
CONNECTICUT.		
Woodbury, St. Paul's Church, one half, - - -	-	5 00— 5 00
NEW-YORK.		
Flushing, St. Paul's College, contributions, (of which \$63 were offerings on Epiphany,) for Africa, - - -	-	90 30
New-York, Young Men's Edu. and Miss. Society, \$125; "Commerce" for prop. of the Gospel, (monthly, one half,) \$25; a former Parishioner of St. George's Ch., \$10; a Lady, \$5; a Widow's Mite for Mesopotamia, \$2 50 - - -	-	167 50
Troy, St. Paul's Church, a Parishioner, - - -	-	50 00—307 80
PENNSYLVANIA.		
Brownsville, Christ Church, one half, - - -	-	18 37

Philadelphia, St. Andrews' Ch., Missionary Meetings, in part,		
\$50; Male S. School, for African Mission, \$26 37,	76 37	
St. Pauls' Ch., Male Association, \$50; Male S.		
School for 2 Children, at C. Palmas, (Nathaniel		
Tucker Bent, and John Duncan George,) \$30; for		
Greece, \$23 12,	93 12—187 86	
MARYLAND.		
Baltimore, Christ Ch., Young Ladies' Society, for African Mis-		
sion, (3 beneficiaries, Henry Johns, Ira Easter,		
and Francis Key,	60 00	
" St. Andrews' Church,	66 00	
" St. Peter's Ch., Y. Lad., ed. 2 chil. at Af. Miss.	40 00	
" Mrs. Wyman, \$100; Miss C. Stewart, \$5, for Af.	105 00	
Harford co., Christ Ch., one half,	8 00	
" St. John's Ch., one half,	5 75	
" from "D."	25 00—309 75	
VIRGINIA.		
Alexandria, D. C., Theol. Seminary, for redemption of girl to		
be educated at African Mission,	20 00	
Amelia co., Mrs. Martha J. Archer,	3 50	
Fauquier co., Mrs. Margaret C. Peyton, \$10; E. N. for Crete,		
\$10; and sundry persons, for African Miss., \$14,	34 00	
Fredericksburg, Ladies, \$127 25; Master Robt. Gray, 85 cts.,	128 10	
Goochland co., Mrs. N. Kennon,	25 00	
Halifax co., Antrim Parish, Rev. J. Grammar, \$15; David		
Chalmers, \$25; and Elvira A. Bruce, \$15,	55 00	
Norfolk, a Lady, \$5; Mrs. Vickery, \$5; an Episcopalian, \$10;		
a friend, \$5; Mr. Carraway and family, (1st of 3 pay-		
ments,) for education of African boy, Enoch Magru-		
der Lowe, \$20; and Mrs. Juliana Seede, for African		
boy, George Carraway, \$20,	65 00	
Petersburg, Rev. Nich. H. Cobbs, \$42; gent., for Africa, \$10,	52 00	
Richmond, Monumental Church,	134 00	
" left by Mary E. Goode,	10 00	
Staunton, Augusta Parish,	25 00	
Winchester, Christ Ch., Mrs. Sidney Bruce, for Greece, \$5;		
Mrs. L. Williams, \$1 25; for Greece, \$2 50; Mrs.		
Porter Baldwin, for Ch. at C. Palmas, \$5; Mrs.		
Ann Byrd, \$1; Obed White, Esq. \$1; Miss El-		
eleanor Street, 50c.; Miss M. Sidhall, \$2 50; Geo.		
F. Washington, Esq. \$2 50; W. S. Jones, \$1;		
Mrs. Nancy Sheafe, \$5; Mrs. S. C. Lee, for Af.		
\$1; Greece, \$1; and Rev. J. E. Jackson, \$1 25,	30 50—532 10	
NORTH CAROLINA.		
Hillsboro', St. Matthew's Church, one half,	5 50— 5 50	
SOUTH CAROLINA.		
Beaufort, St. Helena Ch. monthly offgs. \$325 06; for Texas,		
\$31 81; Church in do. \$26; Ladies' Miss. Society,		
for Greece, \$150; Church in Africa, \$44 06; S. Sch.		
Class, for Africa, \$7; Juvenile Working Society,		
\$16 75; Dr. Thos. Means, \$20,	670 63	
Charleston, St. Paul's Ch. offerings, \$33; Ladies' Sewing So-		
ciety, \$53; Missionary Association, \$36,	127 00	
" St. Philip's Ch., Mr. J. Clarkson, for Texas,	50 00	
Clarendon, St. Mark's Church,	15 00	
Colleton, St. John's Ch., \$54 25; S. School, \$30 06; colored		
communicants, for Africa, \$7 39,	91 70	
Columbia, Trinity Ch. offerings, \$32 50; Ladies' Working So-		
ciety to Mrs. Boone, for China Mission, \$30,	112 50	
Greenville, Christ Church,	25 00	
Wilton, Christ Ch. E. T. \$25; M. T. \$12 50; T. R. \$15; F. S. \$15,	67 50—1159 39	
GEORGIA.		
Savannah, African Miss. Society, for Africa, \$100; "E." \$10,	110 00—110 00	
ALABAMA.		
Greene co., St. John's Church in the Prairies, Rev. F. R.		
Hanson, for China,	35 00— 35 00	
FLORIDA.		
Tallahassee, anonymous,	5 00— 5 00	
(Total, since 15th June, 1339, \$14,490 66.)	\$3,042 39	





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